

Fate, Numbers and Vibrations

A SYSTEM WHICH BY ITS INVENTOR IS USED TO TELL THE FORTUNES OF INDIVIDUALS AND TO GAIN KNOWLEDGE OF THE UNIVERSE.

"Numbers and the musical vibrations which they represent control each individual and the universe of which he is a part," said Mrs. Aso-Neith Cochran, the author, or, as she puts it, the discoverer of the Aso-Neith system of cryptogram numbers, which has already been described in THE SUN.

According to this system, each human being is anchored in the infinite by a certain geometrical sign which reveals a digit number. Of these numbers there are but eight, being a composite number, the Alpha and Omega of a cycle.

The author asserts that when rightly understood these numbers open the door of a life. This done, all will be adjusted according to the laws of harmony and the individual can then go forward along the way of the least resistance that leads the soul to its individualization and polarizes it in harmony with the infinite.

"Each digit number," said Mrs. Cochran, "has its own individuality, characteristic and temperamental musical vibration, as has each musical tone. The system, which is exact, rests as does music on the great law of vibration; a law which is coming to be more and more recognized, though as yet but little understood."

Recently returned from a stay of something more than a year in Germany and Italy, Mrs. Cochran says she was greatly surprised to find that persons with whom she came in contact in these countries were eagerly interested in her cryptogram of numbers, which, when she first announced it in New York, met with incredulity.

She says that many with whom she discussed her system in Europe had studied the cabala and other number systems and entered into the study of the Aso-Neith system with an interest born of understanding. Mrs. Cochran says:

"One gentleman, a wealthy and accomplished Russian Hebrew, thoroughly conversant with the cabala, who all his life had been a student of numbers in their large as well as their subtle significance, was so deeply interested that he took up the study of my system with me."

"He asked what was to be done when the vibrations of a name were inimical to the one bearing it, and I told him another name should be taken which would be beneficial, and the person should be put, or put himself, under the vibrations of the new name while still using the one by which he had been known, if for any reason it was desirable to do so. Then he asked:

"Have you not heard that among my people, when a child is sick and the ailment does not readily yield to ordinary remedies, the name is changed?"

"When I assured him I had never heard of this, he stated that there is traditional assurance that in most instances where the name has been changed the child recovers. This reminds me," continued Mrs. Cochran, "of experience in Munich."

"I made the acquaintance of a physician there who became interested in my contention. He had a patient, a young American woman, in a hospital seriously ill, whose ailment did not yield to his remedies and was growing rapidly worse."

"We talked the matter over and it was decided that we should try musical and color vibrations. This we did, according to my system, with the result that in two weeks the young woman was on the way to complete recovery and is now perfectly well. I should not be willing to have this lady's name published without her permission, but will gladly give her address to any one who wishes to verify my statement."

"At the present time I am watching the recovery of a young woman who had been assured by eminent physicians and surgeons that it would be necessary to remove a certain organ of her body. I asked her to wait a month and see if her case could not be reached by the use of my system. It has not yet passed, but she is so improved that a surgical operation is no longer considered."

"Another striking exemplification of the curative powers of beneficent vibration is the sister of a student of the cryptogram system who lives in Washington. Her mind was so seriously affected that at times she was quite violent. It is but a few weeks since she was first surrounded with what, to her, are harmonious vibrations, and she is now able to do without an attendant and takes her meals with the family, which she had not been able to do for a long time."

To prove that the number cryptogram will reveal and adjust all that pertains to one's life, from the least to the greatest, Mrs. Cochran relates that a little more than a year ago a man who had recently started a manufacturing business went to her to learn something of her system.

Taking the name of the factory, together with the name of the man and his birth dates, she found that the undertaking would not be successful and named the date when it would fail. A few weeks ago this man came to her and said that her predictions had been verified, even to the date of the closing of his factory."

That individual numbers are compelling and indicate a fixed fate Mrs. Cochran denies. She says that each person's character is reflected in his numbers and that they represent what may be said to be the day and night side of things for that person.

That, it is, they show if a certain course is taken what the result must be and that if one takes an opposite direction the consequence will be something quite different. As there is nothing more crucial in life than deciding what is best to do and what best to leave undone, were it possible to know what this system is said to reveal it would certainly simplify life.

Mrs. Cochran spoke of what she calls the law of eleven. This, she says, is the law of equilibrium. Being a fulcrum, it is either perfect or that which is opposed to perfection. There is no middle course for him who has either 11 or 22 in his numbers.

According to this number cryptogram one whose dominant number is 11 cannot afford to be anything which is not in all ways true and fine. Therefore those under its law should live persistently and unflinchingly a non-resistant life which is, not, as some conclude, an unstable, yielding existence, but is simply obeying the scriptural injunction to let the tares grow with the wheat until the harvest, while the individual goes on planting and maturing the wheat.

This accords with the teaching of Froebel, who was a great philosopher, although as an educator he is so much more considered. He contended that all that is necessary is to sow the seed of good and there will

be no need to combat evil.

When one thinks of it, most of the bother in life comes from an effort to root out what seems to be evil, and it is by reason of the fact that good is not planted in sufficient quantity that evil flourishes. Let those then who discover that 11 or any numbers which added make 11 or 22 are lucky for them, let according to Froebel and the law of eleven of the Aso-Neith system.

As has been said, the author of this system says that all things are controlled by a mathematical law and that each part of the body has its own vibration. This is quite in accord with the fact that it has been found that different currents of electricity and also different light rays must be used in treating the several parts of the body.

The many small differences to be taken into account in this system tend to be somewhat distracting, but the author comes to the rescue when she says:

"Scientists are agreed that all things are differentiations of one thing, and in considering the differences in this system it is necessary to bear this in mind. The idea of unity must be maintained, as it is pivotal. The further we drift from unity the nearer we draw to dissolution, to disintegration. And as it is with a nation, so it is with an individual; harmony is the bond of unity, of continuance, in harmony of the disunion which is death."

"How are we to distinguish the difference? By learning the law which governs them. Each individual is one note in the great scale of the universe. To understand one's concord is to be in direct union and rhythm with the creative force. To be out of concord is to lack life in the degree one is out of rhythm. Life is in cycles, death in straight lines; rhythm is circular."

"To gain a thorough knowledge of the Aso-Neith system, that one may know himself and reach the fullest understanding of the law of life, there are three sciences with which one should be conversant. These three sciences are mathematics, chemistry and music."

"Mathematics is fundamental and holds the other two. Through the study of the science of mathematics, in music is gained a knowledge of the larger law."

"First of all, I would say learn mathematics as you would learn German or any language, for through mathematics one can reach the truth more nearly than in any other way. A single stroke of the pen and we have a number, as 1 or 8, the meaning of which it would take several words to express; two or three strokes of the pen and we have a geometrical figure, which often signifies more than can be explained by words of print."

"You ask if considering material matters, as stocks and other things connected with the stress of business life, is not distasteful, does not seem to me trivial in view of the vast vista which this system reveals."

"By no means. It is all important, or it would not exist."

"I defy a man in a starving state to attain soul growth while that condition continues. No more can one who is disturbed, uncertain or distressed as to business matters make gains in highest realms."

"As I have stated, harmony, circling

rhythm, puts all things in their legitimate place, while discord breaks and destroys, and to be disturbed about vital matters—and business is vital—is discord. It is therefore plain that to set the things right in a life is not trivial, but important.

"The truth is, when a person understands his concord, sees what it means and what he can accomplish when he lives within it his mind unfolds from within, and as a flower reaches toward the light he reaches for higher truths, as was this man."

Not long ago a mine owner came to me. I found his concord, and taking it in connection with the name of his mine, was able to tell him much which no one knew save himself and those immediately connected with him. I was also able accurately to describe the personality of one whose name and birth dates he gave me. With such proof of the efficacy of this system, persons naturally are ready to give sympathetic ear to higher truths, as was this man."

When questioned as to the higher truths to which she referred, Mrs. Cochran said that the number cryptogram not only makes prophecy plain, but holds the key to the future; and state, with a positiveness which leaves no doubt as to her own convictions, that the twentieth century marks the great day—the epoch prophesied in the sacred books of all nations.

"Before the end of this century all the work of the world will be done by means of musical vibration," said Mrs. Cochran. "It is the power which operates the universe, and man will learn how to utilize it, as he has learned to utilize steam and electricity."

"Being a finer force than either of these, it will do much more. For example, it will, in addition to becoming the motive power of the age, be the educator and healer, though there will be little healing to do, as when there is harmony there is health, and when music is understood, understood harmony will be the rule, not the exception."

Another prophecy founded on this system of numbers is this: That the earth is coming into new relations. Traveling in the present direction, before 1917 it will, Mrs. Cochran avers, come to a new construction and two new planets will be added to the solar system. This, it is asserted, may be called the homecoming of the earth, as it is simply coming back to its starting point.

A further prophetic assertion is that two new letters will be added to the alphabet. Day signifies cycle and the law of seven, operating universally, unifies and establishes peace, not with quiescence with present conditions, but by demanding a new code of ethics which will include all the nations of the earth.

While claiming for the Aso-Neith system of numbers the same scientific foundation as music, Mrs. Cochran makes the assertion that no word will be mispronounced. When all this happens the publishers of dictionaries must needs seek other fields of effort, since there will be no further use for their books, as the letters of which a word is composed will reflect its meaning."

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Asked to explain this, she said: "With the eternal spirit there is no future or past, no near or far and when in perfect harmony with that spirit it is possible to perceive of its attributes. There are those who reach the fulfillment of this law at times without understanding it, just as primitive man used the laws of harmony long before those laws were sufficiently understood to lay the first foundation stone of the structure of musical expression."

Asked if it was necessary to know the three sciences she had named to get a working knowledge of the Aso-Neith system, Mrs. Cochran said that while to understand it fully such knowledge was essential, enough could be gained without this to be of great value in the ordinary affairs of life, just as a limited knowledge of mathematics enables one to transact business, but not to calculate the course of the stars or to tunnel the earth successfully."

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PRIZED BITS OF FURNITURE.

ANTIQUE PIECES THAT ARE SELDOM REPRODUCED.

Commode Washstands Anachronisms to Be Sought After—Old American Sea Chests Now Used as Linen Chests—The Ancient Hoopskirt Armchair.

Now that nearly all standard articles of antique furniture are reproduced by the factories, curious and unusual pieces are more than ever prized. When the owner of rich old mahogany heirlooms sees them reproduced line for line not only by good cabinet makers, but also by factories that turn out the cheapest of stained wood furniture, she cannot help feeling that her treasures must seem almost commonplace to all save the instructed in such matters.

The factories, however, turn out only such articles as are likely to be really useful in modern homes. Many other articles of prime necessity in every well appointed house a century ago no longer meet the needs of the modern household.

Some such articles are mere anachronisms in the house of to-day, with its elaborate plumbing, stationary basins, steam heat and permanent refrigerators.

What the English call a wash-hand stand and American cabinet makers call a commode washstand was an article of necessity a century ago, but is to-day purely an article of taste and luxury. So too, are the steps or bed mounts used with old high post beds.

The best of these articles that have come down to us have much charm and interest, and are sought after by those who like the unusual in furniture.

An almost perfect example of a commode washstand was bought for a trifling sum on Long Island by a dealer in handsome old furniture, and put in order for the new purchaser by a skilled cabinet maker.

It is slender and elegant in the original brass claw feet the renovator would have been glad to ornament with furling, and he hinted that the article would be the better if the hinged lid were removed, but the owner insisted that the thing should be preserved intact, and it now looks exactly as it must have looked when the original purchaser first installed it in her boudoir.

A hole in the top receives the basin and a closet beneath conceals the pitcher. When the lid is down nothing is seen but the slender legs upturning a neat rectangular box of polished mahogany. The town might be searched in vain for such another, though the cabinetmaker who renovated this little treasure has recently put in order another, nearly as elegant, of much beauty, but of entirely different pattern.

These little portable dressing tables with three drawers, a swell front and a swinging mirror, much used in the early part of the last century, have been reproduced pretty freely but are still prized by persons with a taste for old fashioned things. The originals are now hard to find, and they bring much better prices than reproductions in every way as good.

Most of the old ones are of soft wood with veneer, and must have been made at small cost. The essential thing in the reproductions is that they preserve the lines and proportions of the antique, and the reproductions most sought after must measure down to an inch according to the approved pattern.

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at the same time, or soon after, but even the reproductions are now scarce. The chair, with its wedge-shaped seat and many rungs, looks uncomfortable, but is pleasant enough to sit in when properly cushioned.

The craze for the old mirrors of the Colonial period and later is dying out, but such mirrors with unusual decorations still interest collectors and some householders. The long narrow mantle mirrors in three divisions with gilt frames are also still much in demand.

Still another curious mirror is a circular convex glass sometimes found in shaving stands. The purpose is to furnish a magnified reflection of the face that will enable the man who shaves himself to make sure that no stray hair shall escape his razor.

Old American sea chests, such as are found in the little ports from Maine to the Gulf, are now favorite articles with housewives for the storage of linen. Even those quaint little toylike trunks in which the occasional seafarer of a century ago were wont to carry their coin are treasured as jewels and ribbon boxes.

The age of the articles is frequently marked by the date of the old newspapers used for lining. One such trunk preserved by a Southern family was made at Dover, N. H., and is lined with newspapers bearing a date of the summer of 1803.

Great prices are paid for elaborately carved Italian chests, which were originally, perhaps, strong boxes. Few have the original elaborate locks, but such as have possess additional value, though they do not add to the security of the chest.

Even among articles that have frequently been reproduced in factory made furniture there are special peculiarities that distinguish individual pieces from similar articles, old or new, and such peculiarities give an old piece special value.

The large, old, mahogany sideboards, usually said to be of the Sheraton pattern, and probably misnamed, are not unusual, and are reproduced; but there is a decoration of feathered heads that gives some examples a special value, because few of them are now found.

This decoration in its perfection seems to grow naturally out of the mahogany of which it forms part. It might easily add twenty-five or fifty dollars to the value of an antique sideboard.

It is commonly supposed that clever mechanical contrivances are characteristic of modern rather than of antique furniture. But the cabinet makers of the eighteenth and early nineteenth century were often extremely ingenious in matters of this kind.

There are library chairs of a century and a half ago that open up and show a short table for mounting the shelves. Old English tables are found the tops of which when turned up vertically form the back of a settee. The simplest and most modern form of such an article is the kitchen settee-table, which is also a chest.

These articles, made of cheap unvarnished wood, were common in country kitchens forty years ago, and are now made as a convenience of the New York apartment house. The old ones, though hardly better than the new, fetch pretty good prices, but are not often found.

One of the oddest bits of furniture occasionally seen in modern drawing rooms, but probably never reproduced, embodies in its peculiar construction the record of a vanished fashion that is said to threaten extinction. This is a large armchair the arms of which stretch helplessly forward from the back without support in front. The chair was made in this fashion in order that the enormous hoop skirts of the fair occupant might not be unduly cramped.

When a woman in hoops sat in an armchair of ordinary pattern she was apt to be the victim of an embarrassing accident, but the other style of armchair averted scandal. Once enthroned in such a chair, with her hair loose and her gown swelling all about her, the lady was safe from the too near approach of her admirers.

It was intended for delicate or costly objects and was used to hold their utensils for needlework and some articles for the toilet. The chainette of later days was closely related to the *clat*.

But the powder puff is conspicuously absent from all these old time vanity cases, and, after all, the application of powder is the end and aim of the vanity case to-day. Its fashion inclining toward the creamy Southern ringer and tracheotomically reeding from its allegiance to a rosy fresh air face? Indeed, it's barely possible that too much of a good thing has, as usual, proved good for nothing, and that the rosy, fresh air face from too

vigorous exposure to the elements is developing into the blowsy, full bloomed face which is more healthy than attractive.

A many years ago rosy cheeks were much admired, and it was the fashion for foreigners, especially Englishmen, to point out, with some justice, he said, that though the American girls were very pretty and charming, they were pale and delicate from unwholesome food and lack of exercise. Then did the lanky English girl flaunt in the face of a too potent rival her own charms of an exquisite complexion, the well-earned reward of twenty mile walks and no nap.

Occasionally a protesting voice would be raised to the effect that the English maid developed into an English matron who was inclined toward a certain leanness of countenance which was not in accordance with American taste. But the time came when we adopted the English fetish of athletics and health, raw, crude untrammelled became the fashion.

The undisputed use of outdoor exercise, the sun, the wind and a hearty stimulating diet did their work, and when some one tried to try to tone down the exuberance of their complexions, hence the "too rosy" faces.

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THE CASE OF THE HOME GIRL.

BEAUTY CULTURE FOR THOSE WHO DON'T GO OUT MUCH.

A Piano Stool Apparatus Enough to Exercise With and Gain Grace and Symmetry Body—Walks Around the Centre Table and Dining From a Chair.

"What can a home girl do to develop herself physically?" asked a girl of the woman who boasts of having developed more womanly attributes than any other woman in the world. "I do not want to become an athlete, or to join a gymnasium."

The teacher glanced at the well built figure and answered: "You are too stout, to begin with. Before you can be developed you must reduce your weight."

"The home girl," the teacher went on, "suffers from many things which do not affect the business girl, the society woman and the girl athlete. She has no physical culture teacher, might call her. It comes from staying in the house too much."

"The home girl may be active, but it is the wrong kind of activity. She eats, but she eats the wrong food. She breathes the air, but it is the wrong kind of air. She lives in the wrong way."

"The home girl is worse off from a physical culture outlook than the girl who has to work hard out of doors. Window cleaners, women who sell papers, and those who take care of a house and those who do other work of an outdoor nature get the fresh air at least. But the home girl does not always succeed in obtaining the same treat."

"Recently we had a pupil, a girl who wanted to become better in shape and in general health. She was a home girl. On being questioned she confessed that she sewed three long hours every day, helped in various ways and disdained dust from the hearth—day after day of the day she took care of the children. The remainder of the time, some six or eight hours, she devoted to reading."

"She was fat, poor in complexion and round shouldered. She walked horribly, and she had indigestion."

"The average home girl has to overcome a liking for sweets and a tendency to indigestion. She has a poor figure, is inclined to stoop and has a distaste for fresh air and walking. She also has a set of brittle teeth, very dark and heavy looking eyes."

In addition, the home girl has to overcome a tendency to sleep too much. You see, she has many things to contend with, this home girl."

"Well, her first duty must be to learn to walk well. To do this she must learn to wear the right kind of shoes."

"It is not of shoes that you want, nor high-heeled shoes, nor shoes with curved insoles, nor any other one kind of shoe. But you want shoes that fit your feet. Experiment until you find a shoe that makes every part of your feet without pressing upon any particular joint or sensitive place. Then, when you have found this kind of a shoe, wear it."

"Wear different shoes on different days. A woman who walks a great deal and is always comfortable has her Monday shoes those of Tuesday, and so on, and so on, and so on. She never has tired feet and never a corn. She wears different shoes on different days, with the result that the pressure comes always upon a different part of the foot."

"The home girl need not go out to walk. She can take her walking exercise right in the house."

"To walk properly put on a loose suit. Let out all your yards before you begin to walk. Loosen your collar. Loosen the top of your shoes if they are tight."

"Now the next thing is the right position. To walk properly and well, you must hold your head erect. To be sure you are holding it erect, you should hold it high, lift a light chair and carry it on top of your head. This will insure a correct carriage of the head and will develop the muscles of the neck and arms."

"Breathe deeply as you walk. Start off with a firm, erect carriage. Stride along. Move gracefully, if you can. And remember that if you walk as you should walk grace will surely come to you. Walk about a room like this daily and you will soon see the good result."

"The home girl is looking for economical exercises. I know one girl who developed her chest by doing stunts with the piano stool. She placed a frog on top of it, she jumped over it, putting one foot on top of it as though she were jumping a horse."

"Then this girl practised a diving movement. Standing erect in the seat of a chair, she would put the palms of her hands together and pretend to dive forward. She would hold her breath very high, touch the tips of the fingers together, dive forward, and just save herself from falling."

"Home girls and home women who are too fat to believe in the heroic society of the athlete, should do these things. Breathe deeply three times a day, fifty breaths each time."

"Open the window, top and bottom, while breathing, so as to get a pure air supply."

"Walk five miles a day, if only around the centre table. March at least an hour around the table, taking it in two instalments of half an hour each time."

"Practise simple athletics with a light chair."

"And, finally, teach the muscles! Ascertain which are your weak muscles and teach them to do their work. The home woman must not eat too much candy. She must not eat too rich food. She must get out and exercise after her middle meal. And she must learn what foods agree with her."

THE BLESSED CURSE OF ARS.

From the London Daily Chronicle.

To-day the solemn beatification of Jean Baptiste Vianney, curé of Ars, a little village near Lyons, surpassed in attractiveness similar festivals celebrated under the pontificate of the present Pope. Vianney, born in 1787 of shepherd parents, died in 1859 after thirty years of parochial ministrations in Ars, his sacerdotal life being a singularly beautiful and evangelical one. In the space of one year the spiritual wilderness of this simple, unlettered curate caused over 80,000 people of all sorts and conditions to flock to Ars from every country of Europe. Illustrious prelates like Dupanloup and preachers like Lacordaire undertook special journeys to discover the secret of Vianney's apostolic oratory.

Toward the close of his fruitful career as a revivalist the good curé, as a result of excessive fasting and vigils, became the subject of painful hallucinations. The devils and hobgoblins were so numerous that Vianney says they obscured all the four walls of his dwelling. Satan appeared in person almost daily, and smothered over all Vianney's pictures and furniture with dirt, so as to make it necessary to have them scrubbed continually. His satanic Majesty further engaged the pious pastor in physical wrestling matches, smashed his holy water stoup to atoms, set fire to the curé's bedstead and mattress, and as a final thing Vianney himself down the staircase into the courtyard. Vianney, who escaped without a scratch, but the terrible row kept up by the demons in the chamber night after night reduced him to a pitiable state of nervousness and insomnia.

Those other daydreams have been welcomed by the Roman Curia exaction of Rites, which has made a hard and fast rule not to believe in the heroic society of the Catholic candidate for beatification or canonization unless physical sickness and wonders can be adduced. Four French Cardinals, Bishops and a thousand French pilgrims assisted at to-day's function. The Bishop of Belley, in whose diocese Ars is situated, sang high mass, surrounded by a group of priests and monks belonging to the same diocese. A noteworthy detail at the afternoon ceremony, when Pius X. made a state entry into St. Peter's, was the presence of the Duke and Duchess of Genoa in the Royal Tribune. The Royal Highnesses drove direct from the Royal Marjatta palace, and were officially received at the entrance to the Vatican palace.

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